

HOW CAN THE OUTER PERSON RECEIVE SALVATION?



/From Zohar lesson 276/

Page 226, 2nd column, line 20

כי הפרצופין הקודמים לז"א הם תמיד ביחוד, ואינם צריכים למ"ן מהתחתונים ליחד אותם, וכל היחודים שאנו עושים ע"י מ"ן בפרצופין העליונים אינם כלום לצרכם עצמם, אלא לצורך הז"א.

Because the partzufim that precede the Z'A are always in unity and they (the higher) don't need the Ma'N of the lower to achieve unity (Do you see? The higher doesn't need the Ma'N of the lower to achieve unity. The higher partzufim above the Z'A are already in unity.) and all the unities we realize in the higher partzufim by our Ma'N are absolutely not meant for them, but for the benefit of Z'A.

He is giving us a great revelation here. There are many different levels of understanding here. Only from this one sentence one can learn a lot. Parents need to grow up, behave like adults and stop waiting for their children to call them. When their children visit or call them then they are happy and feel united... by doing so, they initially show themselves they need their children. When children visit, call, text or mail their parents, then this is for the benefit of the children, just like we are learning now, and not for the benefit of the parents.

We are learning great things here. It is liberating and satisfying to learn this. Parents are always concerned about their children and want to receive kavod, honour or love from their children. They suffer when they don't get enough attention. But look what we just learned. Our world is symbolic to the higher, so we have to bring ourselves in accordance with the qualities of the higher.

This means we don't have to wait for our children to take initiative or call them when we have shortage and need some love... It is childish and happens a lot, especially now when Christmas is approaching. It's a great tradition when children go visit their parents on

Christmas Day, but parents should not have the same need, and the things that happen when the children don't visit them...

One can understand a lot from this one sentence, on different levels. We can even extract things that apply to a person in our world who lives to receive for himself. So it is also applicable for the outer person in our world.

Do you see, everything we learn is practical. Everything we learn here about the mochin etc also applies to us. To whom does it apply? As a result of this sentence something very important occurs to me. Who needs to be corrected? For whom are we learning? Who receives the light? The inner person. Is this clear? The outer person doesn't understand what we are learning, it only wants to receive for itself. Not even a small piece goes to the outer person.

The outer person is absolutely not interested in this teaching. What is the outer person exactly? Food, drink, family and sex, it's all the same. They raise a family for themselves, to carry on the family name and they want children of their own, with their own bloodline... Just like animals. It's exactly the same. They only want food, drink, sex, power, wealth, knowledge. Therefore, our world is not interested in learning Kabbalah, because who learns Kabbalah? The inner person.

So how should we approach our outer side? How can our outer person know for example what we just learned, that he should not bother his children because he needs love and attention. Before, he 'gave everything to his children' and now he wants it back, he wants his children to call him and show they love him etc. This is how the outer person thinks. And we have learned that no-one can understand this through the outer person who only wants to receive for himself. Just like any mother who does it for herself. Instinctive, without knowing... and when she thinks her children need to repay her by showing respect and love, then she doesn't know of love and giving. She only looks through her outer person, meaning only for herself.

What do we see from this? We see that a person in our world who only lives to satisfy his wishes – we already know the wishes of our world – is not able to love and correct himself. The outer person itself cannot be corrected. Therefore, there is no salvation in this world. This means there is no rescue given to the outer person.

Then how, in G'ds name can we... not correct but involve the outer person? Involve him in the teachings of Kabbalah, because we only learn for the inner person. The things we learn in the Kabbalah is only received by the inner person.

So how should we approach the outer person who only wants to receive for himself. Who only wants to rape... I mean in every way: kill, steal... everyone does it and I don't necessarily mean with hands and feet. You can also do it by hating someone for example.

Thus, how can we change the outer person. How can the inner person help our outer person? There is only one way, in every situation, the outer person should carry out the wish of the inner person. Hear what I'm saying, the inner person can take over because it's not for himself. Clear? The inner person wants to give, therefore when the inner person takes over the control from the outer person the act of love and giving can be achieved. And this will help the outer person.

Is this clear? In every situation the inner person needs to control the outer person. Don't be tempted by your outer person. The outer person doesn't have a clue... Pay attention: the outer person is conditioned and knows what is allowed and not. For example, looking right and left when crossing a street, being careful with fire, etc. The outer person is conditioned to do this but it's not a correction. We have learned this already, correction is not possible for the outer person. The character can't be corrected. If someone is inconstant he can't correct this and it's also not necessary. This is based on the composition of his four elements. If someone is melancholic or slow, then his entire life he will be this way.

The only correction we can do, or the only good thing we can do for the benefit of the outer person... Who is the outer person? The wish to receive for itself. The only good thing we can do for the outer person, which is actually the salvation, is by constantly enlarging our inner self so the outer person fulfills the will of the inner person for his own good.

It's very important what has just been revealed to us. Of course, this has already been covered in different ways and principles in the Foundation Course of Kabbalah etc, but this time it's from a totally different perspective. It can help us a lot. You can say: 'Okay, it's the same thing'.

But if I tell you something... I never share an opinion. I always give something that is well-founded. You can see this in the letters as well. Someone can say it's a beautiful story, based on morals. No, I pass on what is given to me from above. In this case it's the inner person that needs to take over from the outer person... and you can also find this in the Kabbalah, in the letters. You can find the laws of the universe in the letters and in the Torah.

In the Torah we learn about Esau and Ya'akov. It's actually Esav and not Esau. Pay attention to what I'm trying to say. We have Esav and Ya'akov in one person. The outer person is called Esav and the inner person is called Ya'akov or Yisrael. Pay attention: the outer person sucks from the power of Esav, which is the unclean power. While Ya'akov, Yisrael sucks from the clean powers through Yeshua. Do you hear what I'm saying? The inner person Yisrael or Ya'akov start with the letter Yud and it sucks through Yeshua from the clean side of HaVaYa'H, while the outer person gets his power from Esav.

This is beautifully said, but how can we see this? Let's take the name Esav in Hebrew: עשו Ayin, Sin and Vav. Sin (just like Shin) but the dot above the Sin is on the left side because Esav comes from the left side, he is attached to the left side, the gvurot. Through these three letters the outer person sucks his power, in every person.

Look closely to the name Esav. It's almost the same as Yeshua. Esav has the three same letters, only the first letter Yud is missing. We write Yeshua as follows יֵשׁוּעַ: Yud, Shin (just like Sin) Vav and Ayin. So what's missing in the name Esav? Or what's missing in the outer person? A relationship with the inner person. A relationship with Yisrael that starts with Yud, with Ya'akov that also starts with Yud. Actually, the Yud is Chochmah and shows the connection with HaVaYa'H. By making this connection the outer person connects with the inner person and with the power of Yeshua. And through Yeshua with his Father, HaVaYa'H. And through this the outer person receives salvation.

